Dup

The
PULPIT
Christian Century

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME II | CHICAGO, NOVEMBER, 1931 | NUMBER 11

Armistice Day and Thanksgiving Number

William Pierson Merrill
"Can Religion Stop War?"

Arthur Lee Kinsolving
"Our American Morale"

Fred B. Smith
"America and the New Internationalism"

H. H. Lumpkin
"Forefathers and Forth-farers"

David A. MacLennan
"The Road Back"

Edward Archibald Thompson
"What Next in Religion?"

Samuel H. Miller
A Pastoral Prayer

Can Religion Stop War?

BY WILLIAM PIERSON MERRILL

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4:1.

HOW can we do away with the ever-present, overhanging threat of war? That is the most painfully serious question confronting humanity. Nations are crying out for relief from the crushing burden of debts and reparations that form the hateful legacy of the last war, and all the time are spending far greater sums on preparing for wars to come. More men are under arms in the world today than just before the war in 1914; and that in the face of a pledge on the part of practically every nation in the world never again to use any but pacific means of settling any international dispute. We may well join with thousands of churches the world over in thinking and speaking about this vital matter of war and peace.

Always, down through the centuries, the prophets have been promising peace; and always, down through the centuries, the politicians have been making wars. The most numerous, and the saddest, of unfulfilled prophecies are those relating to the coming of a Golden Age, when war shall be forever banished from the common life of humanity.

Twenty-six hundred years have rolled away since an inspired singer in Palestine predicted the coming of a King who should reign in righteousness and peace, so that the very beasts should dwell in harmony, and the earth should blossom as never before, and peace should spread with the increase of the government of this Prince of Peace. Men and women who love learning and literature, and beauty of thought and word, joined

25 Cents a Copy | Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill. | Two Dollars a Year

to celebrate this year the two thousandth anniversary of the birth of a great and gracious poet, who lives as one of the immortals in the world of thought and song. A few years before the coming of Christ, Virgil wrote a beautiful poem, celebrating the birth of a wonder-child, who should bring peace and plenty to all the earth. So lofty is the thought and feeling of that Fourth Eclogue, so like the Bible in its bright promise of redemption, that we cannot wonder that the poet was hailed later as a Christian prophet, and his verses acclaimed as an indubitable prophecy of the birth of Jesus. As we read his glowing words, telling of how

> The last great age, foretold in sacred rhymes,
> Renews its finished course; Saturnian times
> Roll round again; and mighty years, begun
> From their first orb, in radiant circles run.
> The base degen'rate iron offspring ends;
> A golden progeny from heaven descends;

as he goes on to describe "the lovely boy, with his auspicious face," and to predict that, through his wisdom and power, misery and crime shall disappear,

> the jarring nations he in peace shall bind,
> And with paternal virtues rule mankind;

that peace and plenty shall everywhere prevail, cities dwell safe without walls, and the earth produce lavishly to meet all human needs; as the poet hails this coming one as a son of the gods, worthy of divine honors, we cannot escape the conviction that he drew his vision either from deep acquaintance with the inspired words of Isaiah, or from the same fount from which the earlier prophet drank, the Spirit of God.

Before the Great War

So the poets have sung all through the ages of human history. A score of years ago we were taking their messages with a sort of naive assurance. The world had outgrown war. One of the wisest and most liberal of endowments for peace contains in its deed of gift a provision that if, in the judgment of the trustees, the time shall come when peace is firmly established, and no more need be done in that cause, the income of the grant may be spent for the alleviation of poverty or in other good causes. And that grant was made just before the outbreak of the Great War, and made by one of the shrewdest and most farseeing men of the time. I recall a public occasion in 1912, when a poem was read—yes, let me confess that I wrote it—in which occur these lines:

> The dream of peace on earth is coming true;
> While war, the curse and burden of mankind,
> Fades like a grisly specter of the dark.

It is easy to exclaim "What fools we were!" It is easy to go clear over from that extreme of optimism to an extreme of pessimism, where we count such hopes baseless dreams, and declare that nothing can be done but prepare for the inevitable, which is war.

From such a fate, good Lord, deliver us! Why are we Christians if not to keep up the good fight of faith? The bishops of the Anglican communion were right, and they sounded forth a trumpet to all Christians everywhere, when, last year at Lambeth, they declared that war and the religion of Jesus Christ are incompatible. That means, to a Christian, that war must go!

How shall it be made to go? My friends, it is a solemn and arresting fact to all religious people, that a conviction is steadily gaining ground and power, that *religion alone can end war.* Many other forces can help, and must help. Treaties of arbitration, reduction of armaments, courts of international justice, international conferences and associations, education and publicity—these are not only helpful, they are essential. But more and more the realization is growing in the common soul of mankind, that the roots of war lie in the spiritual realm, that nations will fight just so long as their minds and hearts are wrong, and their attitude toward one another one of suspicion and distrust. There is needed an international mind and a store of international good will, in every nation on the face of the earth, if war is to be set aside.

It came with the force of a new and startling idea when General Bliss, a dozen years ago, said, "If ever another war shall come, the churches must bear the blame." But now that judgment is voiced on all sides, often by men and women who play no part themselves in the life of the churches. The brilliant apostle of disarmament, Señor Madariaga, has declared that "peace is for men of good will, and *only* for men of good will."

"If Christ Cannot Save—"

Here is a challenge which we who are Christians should leap to meet. What a tribute to the value and power of religion that men everywhere are calling upon religion to save us from war! What a tragedy if Christianity shall fail at such a time! Over and over there comes to mind the recollection of a small gathering held just after the outbreak of the Great War, when a Chinese educator looked me in the face, and, in a voice quivering with suppressed feeling, asked: "If Christ cannot save us from this, is he a Savior at all?" The whole world is asking that question, and is waiting for an answer. "The earnest expectation of the creation waiteth for the revealing of the sons of God." And, as Jesus said, it is the peacemakers who shall be known as the sons of God.

Let us look straight at this question, "Can religion stop war?" and try to answer it in terms of simple fact.

The first step toward an answer is to ask what the question means. If it means, Can religion stop war after war has started? The answer is, "No." Nothing can stop war once it has started; and when I say "started" I do not mean the actual outbreak of hostilities, but the growth of inflamed passions that makes war inevitable. We cannot expect any fervent pleas or utterances of the church to overcome the diabolical power of the war spirit once it starts.

Religion might do something; it might at least save its self-respect. A few years ago, when war with Mexico seemed imminent, everything was quietly prepared for an instant gathering of the leaders of religious life throughout our country, to meet and protest in the name of the church. I devoutly hope that, in the event of any serious threat of war, such a gathering of religious forces would be called at once, to

remind our government of its solemn undertakings to use only pacific means, to assure it of the support of the churches if it held steadfastly to that course, and of the condemnation and opposition of the churches if it should break its word.

Yet that is at best a small and incidental part of the task of the church. One must begin far back if he would stop war. There comes to mind one of the most involved and droll sentences I ever heard spoken. It was in the Catskills in early summer, on a beautiful, warm evening. A small lad suddenly appeared, waving a smudge, from which issued a cloud of pungent and unpleasant smoke. Someone called, "Jimmy, why

WILLIAM PIERSON MERRILL

are you using that smudge? There aren't any mosquitoes." "No," answered Jimmy. "But I'm smoking the mosquitoes before they come, so they will stay away when they get here." We may express it more clearly, but our true task is there pictured. We must get after war before it comes.

Again, if the question means, can declarations or resolutions of church bodies, or sermons by preachers, stop war? The answer must be, "No." They may help, but they will have little real power.

We still fall too readily into the error of mediæval days, in identifying "religion" too exclusively with priests and parsons and pulpits, and formal ecclesiastical institutions. The church, as an organization, cannot stop war.

A New Spirit in Men

But if by "religion" we mean a spirit in the souls of men and women, that can affect and shape the soul of the community and of the nation, a leaven of determined friendliness, generosity and confidence toward all men, coupled with a distrust of the whole policy of force, and a resolute and implacable hostility to all cruelty, inhumanity, and injustice—a common spirit of that sort, pervading all that the religious bodies in this country, and their membership generally, say and do and think; then I say that religion can stop war; it can do it more effectively than any other known power.

The trouble is, so often we talk about "religion" and what it can do, as if it were some abstract force at work quite apart from ourselves, which we can blame if it does not do what we expect of it. When we think of religion, as an effective force, we must not think of a priest at an altar, or a preacher in a pulpit; we must think of a great fellowship, every individual member of which will exert his influence until, as has been well said, like the combined weight of snowflakes, each light as a feather, but together able to crush steel roofs, that irresistible force of combined idealism is set at work. Religion is a spirit, an attitude of the people. If that is set on good will, it can prevent war.

Let us beware of the common vice of dealing with abstract ideas, leaving any number of loopholes through which the individual conscience may slip from under the load of responsibility. In the spirit of the disciples at the Last Supper, let each of us look to our Lord, and ask, "Lord, what can I do?" I venture to offer a few plain hints:

A Dynamic Religion the Need

First. You can play your full part to make religion the power it ought to be, and might be.

If the churches are to function in this vital matter of war and peace, they must be keyed up to their highest pitch of efficiency and power. No half-hearted, feebly-sustained church can function in such a strenuous cause. Do your utmost to make the church to which you naturally belong strong and efficient. To that end become an active member of the church you attend. If you believe that religion can best prevent war, in heaven's name, and in humanity's, give religion your full backing!

I hope I am fair-minded. I try to be. But I confess that there is one set of people who make me tired, as the common phrase goes. They are the people who assert, with warmth and emphasis, that, if there is another war, the churches will be to blame and then, on inquiry, I find that they are not themselves active in any church. It was with profound satisfaction that I heard some one say to one such person, who declared that the church alone can prevent war, and then admitted that he was not connected with any church, "I call that passing the buck." That is just what it was. Either stop talking about what religion can do or should do, or come in and play the game.

A second thing each of us can do is to believe in the possibility of real and lasting friendship and good will among nations, and refuse to compromise that faith. There has always been an incalculable power in outspoken belief. The greatest accomplishments in humanity's progress have come because some one had a

conviction, said what he thought about it, and would not be silenced. We need thousands of outspoken believers in the possibility of lasting peace on the basis of good will. As the President said in his Armistice Day address last year, "We must wage peace, as men have waged war."

> Say not, "the days are evil; who's to blame";
> And fold your hands, and acquiesce. O shame!
> Stand up, speak out, and bravely, in God's name,
> Be strong!

A third thing you and I can do, and must do, if we would play our part in the stopping of war through religion. We must steadily advance in intelligence about world conditions; about causes of war and contributory influences toward it. There are problems to be thought through. Help do the thinking. Work for the elimination of prejudices, your own first of all. Out of the large number of organizations and movements that serve the cause of peace, select some that will increase your knowledge, your sympathy, your value to the cause, and give real, devoted interest to them. Become intelligent on such matters as debts and reparations, the tariff, armaments and plans for their reduction, the relation of your loyalty to the state and loyalty to conscience. Know about the peace movement and be eager to know more and to tell what you know. It is hard to say which hurts a good cause more, the silence of the well-informed or the outspokenness of the uninformed.

America and the Court

The immediate opportunity is in the matter of the World Court. America's entrance into that noble and necessary means for the pacific settlement of disputes is halted by the persistent opposition of a few determined men. All who believe in the cause of good will should use every bit of influence they possess to support the President in demanding prompt action on this vital matter, so inexcusably delayed.

In short, be leaven, as Jesus said that his followers should be; a bit of the leaven of peace through intelligent good will.

Above all, and through all, we can and we must advance the cause of peace, the great task of doing away with war through the power of real religion, by a deep and true revival of faith in Jesus and his way. Friends, we have come upon a time when what is needed is Christians who believe that the only way to any real good is the Way of Jesus. We need above all a reawakened faith in him.

I am well aware of what some of the leaders of this present age would say, if they were present and heard that plea. I can see the lifted brow, the smile of pity and scorn, as they say to themselves: "The old plea, that if you only save the souls of men, the social life of humanity will take care of itself." In a sense it is the old evangelical plea; but in a deeper sense it is not. It *is* the voicing of a conviction that the final and radical cure for war and all other evils can be found only through human hearts transformed into the likeness of the heart of Jesus. But it is no plea that we busy ourselves with the sort of religious evangelism that makes a man's inner life satisfactory, and leaves the outer world unreconstructed. That is no real faith in Christ. Real faith in Christ is a fire in a man's soul that will not be quenched or kept down until all of life is brought into captivity to the obedience of Christ. I am pleading for the kind of faith that will not only make a man pray properly, and believe correctly; but will make him restless until his business is set in the way of Christ, not only making good products and good profits, but tending to make good and happy people out of all its employees, and to help on the coming of a fair and right order of things; for the faith that shall make all of us take, not as a pious dream, but as a daily motto, that word, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."

Jesus never had any use, nor has he use today, for a religion that looks on salvation as a selfish escape from a lost world, or on heaven as a final haven of rest for exiles here. We are coming to see more and more clearly that our Lord has set us here to make a heaven out of this earth. What else does it mean, what else can it mean, that petition, "Thy will be done on earth as it is in heaven?"

Jesus Holds the Key

What is needed today to solve not only this problem of war and peace, but all the problems that vex us, is a religion that wants nothing more nor less than what we find in Jesus. The trouble has always been, and is today, in our churches, in our individual lives, everywhere, that we have wanted more than Jesus, or been satisfied with less than Jesus. We have given our hearts to creeds and forms and orders that meant nothing to him; and we have passed by on the other side when he opened a door and said, "Follow me."

The poets and prophets have been right. There is a Golden Age ahead. Some time mankind shall have done with war; "earth shall be fair, and all her folk be one;" life shall grow just and beautiful and brotherly. The dreams shall come true. If you ask, "How?" the answer is, by following Jesus. If you ask "When?" the answer is, when Christians really follow Jesus. Isaiah and Virgil saw truly, when they saw a little child at the heart of it all, the child whom we adore at Christmas. When he is on the throne of the world's life, then shall come the Kingdom of God, and the Golden Age of man.

In the book that closes the Bible, there are wonderful pictures of the final victory. But the most significant touch is where this is said of the army that shall conquer: "These are they that follow the Lamb whithersoever he goeth." O comrades in the cause of love and justice, of peace and humanity, here is the crucial matter; when the Lord and Master of us all turns on us his searching look, and asks, "Will you follow me, wherever I lead?" what will be your answer and mine?

Let each of us who would play his part, for God and man, face that question squarely in the silent and hidden places of his heart.

Our American Morale

By Arthur Lee Kinsolving*

MR. PRESIDENT, members and friends of the American Legion: We human beings, feeling much alone, are facing—well, one need not mention what it is. The shock lies in the suddenness of the situation that has come upon us. We are like the man who invested in an institution of which he was uncertain. The morning he heard that there was a run on the bank, he got in line to get his money. The teller paid everyone, until he got to him. Then the window fell with a bang, with its ominous "Stopped Payment" sign. A friend jollied him: "Sam, you ought to have known this bank was going to fail." Whereupon Sam replied: "So I did—but who'd ever have thought it would bust right in your face?"

Obviously it is mainly the men like ourselves, now in the prime of life, who are going to do anything about this situation, who can mend, or remodel, a sounder civilization. For this task we need mostly what we called in the war, "morale." Men have died for this country. The question now is whether men will live for it. To that end we need, as has been well pointed out, in peace times the moral equivalent of war, to find some incentive that will draw the best out of us, some source of spirited unselfishness, morale, such as caused you to perform gloriously in the war. Ideally, I suppose, the American Legion owes its existence to the search for that.

The average man I am and know is prone to be subtly dissuaded from giving his best performance to our common life, because he is living in a demoralized era, and about him there are others accepting a lower level. I characterize the past era of the fifteen years since the war as demoralizing, not primarily because of the startling growth of corruption and crime, but because of much more respectable average points of view.

The Rule of Money

Many people, in places where I live in America, are estimating success in terms of getting financial advantage for themselves. They are aiming their youngsters to do the same. I know in my soul that selfishness, greed and grasping are wrong. But because of what is done around me, it is harder to hold my ideals. When off duty I frequently consort with people whose idea of fun is reckless, pleasure-seeking, irresponsible self-indulgence. The party by stages is stepped up faster. I know that a man's good influence is stopped so soon as he shows he's living to gratify himself first, but it's easy to forget that in being a good fellow. The problem is obviously: Will the atmosphere in which we work and play go on demoralizing us, or can any considerable group come by a strong morale that will give new character to the general environment, and sustain men, rather than let them down? The central issue is the American morale.

Traveling abroad this summer, I noticed that the whole world is holding its breath to see whether the American giant achieves self-mastery, or whether he becomes a crowding boor in the family of nations. The world knows we have the sound start and present vigor to be the moral leader of the world. But the question is: will we?

Similarly we, the people of the United States, are watching interestedly, indeed anxiously, the American Legion. With its growing power, is this the long needed body of patriots who will support and sustain the integrity of American life, demanding decency, restraint, honesty, and unselfish citizenship; or—and frankly, there is some concern—is this vast organization, out of the control of its many idealists, beginning to set a demoralizing example to youth as mainly a roistering society of pleasure seekers, with an undercurrent of hope that they can use their power to grasp for themselves special benefits, political or financial, from the people at large?

The Need of the Hour

In other words, reversing the order, is this to prove but a yet more costly sign of our present demoralization as a people, or is this body of men determined to save the country by recalling the nation to the simple fundamentals of any country—honesty, self-discipline, and putting one's self in the other fellow's place,

I have great hope that we have in the Legion men who realize that our recent preoccupation with economics, our measuring of everything by money, has made us forget that men are fine and successful, not because of what they sit tight on, but because of what they stand up for. Formerly we admired daring, selfless adventurers who lived in danger for the winning of the west. Latterly we have admired the man who plays safe and gets his. Surely the American Legion is the sign of a return of the robust in our nation to an early American patriotism.

When the Legion was first coming into prominence, I remember, in the small town in which I lived, watching to see whether the men who joined it were prompted to back our worthwhile institutions—our struggling boys' club, our Scouts, our Community chest—and whether they prepared themselves by a real devotion in our churches; or whether it was to be a bunch who liked a hilarious time, and looked around to see what they could make fall their way. And my good opinion was won by a few men's untiring, unselfish and earnest spirit. So it is, no doubt, in every town in the land.

The world watches America. The nation watches the Legion. Your town watches you. Perhaps you can give this old world new lease on life—if you feel like it, or even if you learn how to feel like it now.

Saving Civilization—Again!

You to whom I speak are the very ones who once threw yourselves into the cause of saving civilization,

*Dr. Kinsolving preached this sermon at the memorial service opening the recent convention of the American Legion at Detroit.

and because you brought to that emergency courage, unselfishness, devotion, sacrifice, you and your brothers, the memory of whom we can't forget—you won. You have done it once. Can you do it a harder way? You have made the world safe for democracy; can you make democracy safe for the world? In the midst of peace-time ease, can you place the general welfare ahead of your self-interest? In the midst of greed, can you be unselfish? In the midst of frivolity, can you be earnest?

The economic crisis has behind it a moral crisis. So many people had been trying to get something for nothing in this country that at the stock-market crash the country's something became almost nothing. So many had gotten good at grasping at our common table that more were left with empty plates. Persuading others to buy what they did not want with money they did not have, was so successful that soon many couldn't buy what they did want because of debts they did have.

A new world depends on whether you and I find strength to stand for what is honest and unselfish in the face of demoralizing opportunities.

Strange as it may sound, this requires of a man more severe testing than the war. You will have neither general nor sergeant to stand over you and give you orders. Instead, you have a lone assignment—to go home and back what is right in your community. For some of the neediest and bravest deeds you will get no medal; perhaps, instead, the taunt of being meddlesome. You will not have the incentive of wartime enthusiasm and morale. You'll have to keep going for an invisible goal when other men are quitting, slipping back, taking cover, and apparently getting away with it.

It may mean losing your drag with your employer, or your backing from the political machine. It will mean evenings and week-ends when you are busy with good causes while other men play. There may be some of your friends who will think you a fool. It will take moral courage, harder, rarer than physical courage. How can you be that sort of man? Now I have driven the problem the world is in to its ultimate unit. Solve that and you solve everything.

God in Conscience

Moral courage is dug in the mine of God. Good qualities do not come from nowhere, but from somewhere. To be strong, your character must be fed on a real diet, just as surely as your body. Underneath the conscience of man is not emptiness, but God. When our conscience has lost its grip on God, we're helpless drifters. When God is working through into our consciences we can stand like a stone wall. You've watched men do that.

Deep within the heart of man is the pulsing, urging heart of the Spirit of God. Forgetting that, a man becomes self-centered, cold; heeding that, every touch he has with life may be colored by the fact that he is a lover of mankind. You've known men like that.

The center of gravity of America is within each individual life; whether it is adrift alone, or locked in sure touch with the leader of all our progress, Jesus, God comes near to us. When under his influence, we are one thing; when out of it, another. Back of every great American life lay the inspiration of the words and spirit of Jesus. As he has been the secret of Lincoln, of Lee, of Foch, so now, if he is not left unemployed, he is our chance. As we today watch him still yearning over the sick and sorrowing sons of man, we are moved to pity; as we watch him bucking strong vested interests alone, we too are strong.

As we compare our petty risks to the way he threw his life, courage is born in us. Pondering him, we want to and do become more like him. But when we

Arthur Lee Kinsolving

have ceased to think of him, we are apt to cease to care quite so much; and by little and little it comes natural to choose places in the band wagon and go where others are going, though we're uncomfortable that it's going further in the wrong direction than we ever intended. In the sight of the living God, the old Negro spiritual expresses the truth: "It's me, it's me, it's me, O Lord, standing in the need of prayer."

The Comradeship of Jesus

We cannot change ourselves by ourselves. Jesus, with sure sense of his cosmic commission, once said: "Without me ye can do nothing." And I am sure I am meant not to twist that, but to tell it to you straight. I fail lamentably every time I begin forgetting him. I believe we all do. If we are to become adequate to our opportunity, we need to be every day the sort of men we can be only under his influence. And therefore, in summarizing the steps for the immediate future, I begin at the only true beginning.

1. You and I must choose to live daily under a re-

ligious discipline, drawing all the strength that we can from the Master of men in order that we may be, next week, next month, constructive influences among our fellowmen.

2. With millions of families destitute, you and I, by economy, must create a financial margin to share with those in worse need than ourselves. We must learn how to reduce our own expenditures in order to have the wherewithal to give to others. Some of you will be surprised, in view of the difficulty of balancing your own budgets, to discover your capacity to do that. Dr. Grenfell tells the story of visiting in the home of a destitute family on the Labrador coast, and finding that they had but two and a half barrels of flour to take seven people through the long Arctic winter, but he noticed daily that neighbors even poorer than they were being helped from those dwindling barrels. Remonstrating with the father of the house, he told him to save what he had for his own family. The old man, looking first at the hungry hand of his neighbor, and then at Sir Wilfred, said: "But, Doctor, what would *you* do?"

3. The casualties in our present economic competition must receive more than present relief. We must find them some permanent place in our business world, and some larger means for being consumers.

For several years I shared a house with a dear American woman, 85 years old, who had been left a penniless widow. Her daughter, now middle-aged, supported her by the wages she received at a factory. Although she had become the most skilful worker in that business, she could never quite make ends meet. The over-worked and over-anxious daughter was fighting a losing battle with her health. And all the time, three blocks away, the president and owner of the factory was amassing a comfortable fortune of several millions of dollars. That was the typical and the conventional arrangement.

But we can never get anywhere until the division is changed—until some of what went to the top as excess profit goes to the bottom as the fundamental provision for the needs of human beings. And the present need is for employers kind enough and strong enough to relinquish willingly some of what they have, in order that the many may have more means of buying fundamental necessities and starting the wheels of commerce going.

National Extravagance

4. The whole people has begun to feel the heavy burden from the extravagance of government. The root of this trouble is obviously our genial toleration of the pursuit of special favor and private privilege. When a man or group of men get what they want out of the government, they are really getting it out of the people.

During the last year, the nation has been alarmed lest the American Legion use its power as private privilege to get something from the government. They can still not quite believe it, because they know that patriots do not seek to be paid for sharing in a cause in which their brothers died. But until the future is clear, the Legion is on trial. The fact of the matter is that unscrupulous politicians have misrepresented the Legion's real wish in the matter. The country seeks from you some clear demonstration that you will not accept the fruit of the sins of politicians, and that you absolutely refuse to acquiesce in their notion of using the government for private ends.

5. It is now some years since the Pact of Paris, renouncing recourse to war as an instrument of international policy, but the world still waits for that nation that will put teeth in this measure and save it from the semblance of hypocrisy. As long as we talk war, or think war, no one in this world will feel secure. It is up to you who have fought, and would be the military material in any future struggle, to take the initiative to make clear your refusal to take part again in that which does no one good and settles nothing.

Will Civilization Explode?

Men of America, we seem to be set in a race between unselfish, Christ-inspired cooperation and disaster. The world, if it loses the solid power that comes from multitudes of practicing Christians, is plunged tomorrow into despair, or, more concretely, into the agony of a world revolution. You who know what war is behind its grim and ghastly scenes, have most incentive of all to minister to a Christian feeling of brotherliness, before a match lights the flames for the last dread explosion of civilization. Surely there is but one thing we would like to say at the end of our brief careers: Realizing the crisis facing mankind, I ceased to worry about the pursuit of my own pleasure, and in the spirit of Jesus spent myself to bring peace, good will among men.

At the outbreak of the war, the first fellow I knew to volunteer was named Bill Dunn. He was crazy to get into it, and do something. But he ended the war still on this side, on Paris Island. His comment was only this: "I'm going to find out where the next war's going to be fought and meet 'em over there."

Bill Dunn, and all your kind, do you realize the crisis of these times—that the next great struggle of your country is on now? I hope you do, because we are at our best in times of crisis. We call this a depression, and God only knows the numbers who have reason to be depressed. But if it takes our self-indulgence for a fall, and forces us to rebuild American life for the welfare of the many, this will be a year of victory.

Wanted, Men of Morale!

The United States needs men of morale now more desperately than it needed recruits during the war. Morale has to grow in men by self-discipline, right living, and steady aspiration, in hours standing in the quiet with God. The costliest price a man pays when he leaves off prayer and learns new tricks with the moral law, or allows himself any form of selfishness, is this attendant lowering of his morale.

Gentlemen, morale spreads fast, once it is born. What is it but the spirit and influence that has passed

on from man to man? Your friends who went up to the front line, and did not come back, did they not move you? Those parades towards the transports during the war were not empty, meaningless show. As you marched toward the sea with your faces set for the hardest part, you left something behind you. Men and women, on seeing you, drew from you new resolution. You gave them morale. And they loved you for it.

So now if you set your faces with a like devotion to the land, and live unselfishly, aflame with the same grim determination, those who watch you pass will be inspired by you in the same way. More surely than the Bolshevists changed Russia, and the Fascists Italy, a legion of Christian men with moral enthusiasm for America's real welfare could change this country. But if these people see you, their heroes, settling back into easy, selfish ways, it will kill something in their glorious memory of you forever.

Last year I spent an hour before that incomparable portrait of the Father of our country in Charleston, S. C. Of Washington's long life was it said: "First in war, First in peace, First in the hearts of his countrymen."

Men of the American Legion—First in war you have been. Be first in peace, if you would be first in the hearts of your countrymen.

America and the New Internationalism

By Fred B. Smith

THE unparalleled confusion in world affairs makes public utterances a high hazard. I must call your attention in the first place to the fact that the world is now in the midst of the greatest revolution in all history. It is no longer appropriate to speak about the possibilities of a revolution. The fact is, the revolution is not something remote. It is now upon us. It is not something which may happen. It is happening today. This world revolution is making itself felt in economic circles, in political circles, in social life, in moral and religious life, and in all world affairs. It is literally a time when the world is being turned upside down.

Thus far, happily, it has not been a revolution which has involved great destruction of life and property. It is one which is proceeding by rather a quieter method, that of the pressure of a great moral indignation. As a matter of fact, I might epitomize the entire address of this evening by saying that the hour has been fully reached in the history of the world when the nations cannot function in any of the activities which involve universal human welfare, except internationally. The great economists, leaders of industry and bankers were fairly well convinced of that in the realm of economics when they were compelled to organize the"International bank" at Basle. But now all the best intelligence of the world realizes that completely. It is equally true in the realm of politics. The only hope of orderly political procedures and the preservation of governments by the people is through political international cooperation. The same could well be said about religion. At this hour in the world's history there is just a question of complete international cooperation, or destruction. World unity is no longer the shibboleth of a few sentimentalists. It is a compelling mandate. While of necessity it is affecting all the issues of our boasted twentieth century civilization, it essentially centers around one supreme question; namely, the substitution for the old methods of warfare which races and nations in all the ages past have employed to adjust their difficulties of methods of conciliation, arbitration and judicial procedures.

The fact is that on November 11, 1918, when the armistice was signed and brought to a close the actual fighting in the Great War, this old world started to remake itself. Everything from that day on has been different. We have had in the past various methods of subdividing time. We have talked about the "Dark Ages" and the "Middle Ages." Practically the entire civilized world began counting years over again with the advent of Jesus of Nazareth. This main division has been called the "Old Dispensation" and the "New Dispensation." But one thing is quite certain, for all the years which are yet to be there will be another major division. Men will talk about things that happened before the Great War and after the Great War. From November 11 to the moment when we are met this revolution has been gathering momentum until today it is a worldwide issue. The people east and west, north and south, the orient and the occident, are all involved in it and it pivots around the essential question—war versus peace; brotherhood versus human slaughter. Any man or group of men attempting to understand the present world crisis without taking this fundamental fact into account is utterly blind to the deep realities of human thought. There may be related and contributing causes, but they are only incidental to this first cause, "War!"

Today and the War

This is true because the wisest, best informed men and women throughout the world know now that the present unhappy world conditions are to a very large degree attributable to the penalties of the Great War.

President Hoover in his very remarkable address to the American Legion at Detroit said, "I need not recount that the world is passing through a great depression, fraught with grueling daily emergencies alike to individual men and to governments. This depression flows largely from Europe through the fundamental dislocations of economic and political forces which arose from the World War." In this intense statement the President of the United States unhesitatingly traces our present conditions to the ravages of the Great War.

Something like this was also in the mind of United States Senator Fess in a recent address when he said,

"All the ills with which we are afflicted today have their rootings in that convulsion, a convulsion which suspended economic principles and turned the world into a machine to make war."

I recently read an article by the publicist, Ernest H. Jeffs of London, in which he said: "It is insecurity, doubt as to the future, anxious concern for civilization, the apparent hopelessness of untwisting the tangle of economic depression, the failure of statesmen and people to throw off the burden of armaments and fear of war—it is all these things which fill our streets with troubled faces and haunted eyes."

One might go on multiplying quotations to confirm

Fred B. Smith

this essential fact: that the revolution which is going on, overturning all theories of economics, upsetting political philosophies, and indeed, challenging the very basis of civilization, has its roots in war. There is another fact kindred to this first one, not less intense, not less true. The students of the present economic crisis are all agreed that there is no permanent normal recovery in the business world so long as the war threat persists. Investors are unwilling to enter upon new industrial or commercial enterprises so long as we remain under this spell of war peril. I happened to be, the other day, in the office of one of the greatest bankers of New York city. Incidentally this question came up, and when I asked him to what extent he felt the menace of war was not only the cause of our financial depression but also was retarding recovery, he said: "If you and the organizations you represent could give the world absolute certainty that there would not be another outbreak of war in the next twenty-five years, the stock market would go up thirty-three and a third per cent before twelve o'clock tomorrow." The penalties of the wars of the past, the dangers of the wars of the future have combined to wreck the whole fabric of our world system of economics. With this realization, it isn't strange that the people of the whole civilized world are crying out for delivery from this thing. They are demanding security against more ravages like that of 1914 to 1918. Therefore, a new internationalism is being born, slowly, steadily, but surely. The pressure of public opinion is manifesting itself in a demand that the new world shall find some method by which it can proceed without intermittent periods of collective human slaughter which always carry with them destructiveness to the economic world as well as to the moral and physical.

A New Internationalism

It is a matter of great satisfaction to record that since November 11, 1918, there has been remarkable progress in this development of the new internationalism. These have not been lean or indifferent years. There is now an International Court of Justice. There is now a great board operating in the field of arbitration. There is now a Locarno treaty. There is now a League of Nations as contrasted to the older segregated nationalism. There is now the Kellogg-Briand pact for the renunciation of war as an instrument of national policy. There is now an aroused world of peace sentiment, the like of which has doubtless not been known in history.

A few years ago I went around the world as a speaker upon this message of international good will, and everywhere, in the thirty nations which I visited, I found great peace societies being organized with a large outlay of men, women, money, all being directed upon this hope of a warless world. Yes, great progress has been made in these thirteen years. Therefore, we might ask tonight, Why may we not here and now rise and sing the Jubilate Hymn of world peace? It would seem as though the time had fully come when we might enter upon such a great celebration. But the fact is that, notwithstanding all of these achievements, the world is still standing in solemn fear lest some day in the future the same unspeakable events may occur. A great deal is being said in some parts of the world about "security," and of course this is usually used as a slogan of nationalism. But we are compelled to say that the millions upon millions of people who long and pray for enduring peace among the races and nations do not have yet that sense of security which is so essential for enduring peace.

The ominous rumors of approaching wars, the jealousies between nations and races, the extreme nationalism in many parts of the world and the lack of faith in the constructive implements which have been developed for pacific settlements of interracial and international disputes all combine to make thoughtful people have a great fear of the future.

I take it, there is but little value in spending time or directing attention to things in the past, but rather we

may ask what is yet required to fulfill this world hope of the new internationalism, and to give security enough that the friends of world brotherhood and peace may some day have a great celebration of thanksgiving for release from the perils of more war.

At this moment, if I may draw upon my experiences of the past three months on the other side of the sea, where I have been traveling and coming in contact with many of the most significant leaders of the European nations and in attendance upon three great world conferences upon this theme, I will say that there are three great words or questions heard over there.

I

The first one is concerning reduction of armaments and the proposed conference at Geneva in 1932. I think I am safe in saying that ninety-five per cent of all the people with whom I came in contact in these past months in Europe have this question first upon their minds. Again and again I was asked, "Do you believe the World Conference for Reduction of Armaments will be successful?" It seems as though the people are practically staking all their hope of the future upon this conference and its outcome. I may fairly say that if that conference is successful to a moderate degree the world movement for peace will take on new courage and high morale, but if to reverse that, one may add that if that conference fails, the leaders of the good will movement of the world will have their morale very seriously lowered. Beyond all other considerations, this one is supreme. This is true because the Versailles treaty of 1919, in solemn language, promised that the nations which had demanded the disarmament of Germany would proceed at once for the reduction of their own armaments. Humanity has waited long for some indication that that promise was to be fulfilled, and now once again their hopes are raised to a high degree in anticipation of the Geneva meeting.

Then, too, the people know that the suffering which is indescribable in every nation of the world today is to a very measurable degree the vicious economic toll to keep up this war threat and pay the bills of the past. The people have sense enough to know that this competition in armaments—and let there be no error, it is a competition going on now backed by the military cult of every nation—is simply breaking the backs of the great masses of people and taking bread and clothes and homes from their children. I am sorry to say that there is a considerable amount of distrust about the outcome of that conference.

I know of nothing more depressing than certain features of the address delivered by the Rt. Hon. Aristide Briand, minister of foreign affairs for France, before the League of Nations assembly. At one place he said, "When the conference for the limitation and reduction of armaments meets on February 2, let them say clearly in that decisive hour, No more war," and from that he went on to repeat that again and again, "No more war—No more war." The distressing element in this was, in the first place, that it was the utterance of a man who has made himself famous throughout the world in his advocacy of international good will and cooperation. He is an undoubted friend of world peace. In the second place, it is even more distressing when this man, whose name has been and will be forever associated with our own Justice Frank B. Kellogg as the joint author of the Paris treaty, seemed to take no account of the fact that fifty-six nations have already signed that treaty, which reads, in part:

> Article I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.
>
> Article II. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

Thoughtful people must have been astounded to read this utterance of the great Briand which did not seem to recognize that there ever had been such a thing as the Kellogg-Briand treaty for peace. The Rt. Hon. Aristide Briand was himself the host when this was signed in the Quai d'Orsay on the 27th day of August, 1928.

This statement is made more alarming when the Hon. M. Paul-Boncour, in a newspaper release, says that France cannot at the disarmament conference entertain any discussion of the reduction of land forces. Certainly if it means that they are to meet at Geneva in 1932 and begin talking where we supposed we were at least five years ago, then the disarmament conference will talk itself to death, adjourn sine die, and leave the distressed, harried world just where it is now. This word, "Disarm, Disarm," is a world slogan.

II

The second word heard everywhere is, "America, America, what will America do?" I believe it is no exaggeration to say that tonight, while we are assembled here, every internationalist, every man who is believing in a world of international accord and good will, has his eyes fixed upon us and is asking what America will do.

Quoting again from President Hoover's speech in Detroit, he says, "The very first stone in the foundations of stability and of recovery, both at home and in the world, is the stability of the government of the United States." Everywhere I turned in Europe, in every conversation which took place, somewhere this sentiment was expressed.

I was one day in conversation with a great German religionist, a man of mighty intellect, one with a great passion for world good will. Finally, after talking about certain details in reference to the constructive influence being developed for the preservation of peace, he said, "The real issue is just this—what will America do about the whole mess?" Another similar thing occurred in conversation with a man I think is about the most popular preacher on the British Isles, who, after a discussion which covered much of the same

questions that had been talked of with the German referred to, suddenly turned and said, "This world peace business will finally be settled in America."

In directing attention to the leadership of America, I do not wish to give any opportunity for more boasting. God forbid. We have already exhausted that field. It should make us a people humble, not proud. I could add to that, too, that in speaking to this point, I am not indulging in a certain form of indictment of this country of ours called the United States of America. One thing is quite certain—we are not a selfish people. If the evidences of unselfish world service were to be studied in hours of great catastrophes by fire, flood, famine and earthquake in any part of the world during the last quarter of a century, no man could stand in the courts of wisdom and say that we are a selfish nation. It simply is not true. And it may be said that we have not entirely failed in our international cooperation. We have done much, but we have fallen so far short of what we might have done that there is just this apprehension throughout the world that we will not carry through. "America, America"—that is heard on every tongue.

Something like this Andre Sigfried wrote of in his book, "America Comes of Age." One might wonder why this is so. It would be impossible for any one, in one address, to answer that fully, but two or three things are quite assured. In the first place, America, even in this hour of world distress, stands in great power. If you wanted to use one word to describe America today you could use that word "Power." There is power in our expectations. We know that, notwithstanding the present depression and confusion and the great suffering through which many of our people are passing, we have a future. America stands, after all, with her head erect, looking with confidence to the tomorrows. Yes, there is power in our expectations. There is also power in our wealth. Of course, with all the other nations of the world we have suffered severely. No one can doubt that, but after all our fundamental, intrinsic values have not been changed. We have great power in our wealth. Two-thirds of all the gold of the world is packed away in our vaults against the future. There is also power in our traditions. Our past has not been perfect, but we have no skeleton in our closet that makes us afraid. Therefore, this very world consciousness of the power of America is leading people to speak about America as the hope of enduring good will. This is occasioned also by the fact already referred to that we have not entered into full world cooperation. I believe we are the only nation left on God's earth where men of prominence will talk about "isolation." We have men of wide knowledge and distinction who still talk about America living to herself and letting the rest of the world "fry in its own fat." We have far too many qualifications and reservations in our international cooperation. As an illustration, if a war were threatened between any two

Armistice Day Prayer

By Samuel H. Miller

ETERNAL God Our Father: We have often asked Thee to bless the hideous carnage which our hate decreed. Forgive us the blasphemy of seeking Thy consecration as a cloak to cover the vast black sin of war. We know now that Thou art not Moloch, to be appeased by the torture and death of men; or Ishtar, to be honored by the unleashed lust that ends in rapine; or Mars, to be made glad by multitudinous murder, however fair the battle-cry. Thou art the Fatherly One.

This one thing we now do. We ask Thy blessing on a new warfare, not fought with carnal weapons but with the insight and understanding of mind and soul. Teach us therefore to fight the good fight. Reveal to us, we beseech Thee, the unutterable horror and the useless folly of war's way. Our enemies are many; ancient custom and modern profits make them strong. These are our foes: militarists, with the pride of their calling searching for chances to play their game with men for pawns; gun-makers and shipbuilders, whose dividends rise on broken treaties and suspicious fears; jingoists, whose contemptuous lies breed misunderstanding and make patriotism merely an empty wind-bag; tribal diplomats, forever conscious of a national honor that must be preserved at the cost of an international disgrace; mammon-ridden investors, whose dollars squandered in risky corners of the world must be saved, though the souls of men must go through Hell to get them! These are our foes. Against them we implore Thy divine help.

We are not blind, O God, to our own shortcomings. We block the path of our very hopes. Our desire will not achieve peace until our hearts are cleansed of corrosive indifference, swept clear of the debris of old prejudices, and made fit dwelling-places for fair-mindedness and energetic good will. Give us courage to make peace as heroic as war, to abandon ourselves to its accomplishment as men abandoned themselves to destruction, to grasp and wield the more difficult instruments of positive peace as men deftly used the armaments of force. Tear the veil from the future that we may be aware of the awful fate that will be ours, if ever again war shall involve the world;—then move us by a passionate will to love that those who died to end war may not have died in vain. Amen.

nations of the world and there were danger of the Kellogg-Briand treaty being violated and it should seem advisable to call a conference of the leaders of other nations and powers to confer about the issues of that threatened war, we by our avowal would not participate in such a conference, and therefore in such a strain, which might occur at any time in the future, when our good offices would most be needed, we would be absent.

Then again, the people of the world will never be able to sing their Jubilate of assured peace until every nation on earth is a member of some great world society of nations, parliament of nations, or league of nations. That doesn't need any argument outside of our own country. Suppose the state of Pennsylvania, as an illustration, would now refuse to be a part of the congress of the United States. What indescribable confusion and peril to our welfare would be upon us! But that is exactly what is happening with the nations of the world today, so long as we are apart from that great international parliament. The same argument exactly can be applied to the World Court. Our official adherence to that court is an indispensable element in the permanent peace of the world.

I hope all of you were fortunate enough to have read the very wonderful address delivered by Mr. Julius H. Barnes, chairman of the board of directors of the chamber of commerce of the United States at the recent meeting of the American Electrical Railway association held on September 29. Of the twelve points he gave for the guidance of America through this critical time it was highly significant that in the first instance he said, "The United States must join the World Court and thereby show international cooperation and good will." And even though it may be a little out of its place here, it is worthy of note that Mr. Barnes' entire appeal was based upon the imperative demand for full, complete American cooperation with other nations of the world. Therefore, it isn't strange that men are asking in all the markets of the world—What will America do for the new internationalism?

III

There is another word that is heard, not so widely, and yet heard upon every hand when one mingles with the most thoughtful people; namely, Religion, Religion. After all, the warless world, enduring peace, universal good will, do not wait upon a great universal brotherhood where all the men of every kind and color would be in perfect agreement. That day is too remote to be prophesied even by ages. World brotherhood doesn't wait upon the final authority of courts and leagues and boards of arbitration, good as they may be. Universal brotherhood waits upon the good influence of religion, without which treaties and leagues become "scraps of paper."

Let me submit this question: Suppose the day ever comes when the forces of every kind of religion, Christian, non-Christian, Jewish and gentile, are all solidly arrayed against recourse to war among races and nations. What do you think would be the effect? It doesn't take much time in the imagination to say that, whenever that is an accomplished fact, the practice of war will pass from the scene of human activity forever. This is true for two reasons. In the first place, the numerical strength of all the religions of the world would control every parliament, every court, every legislature. There would not be found on the face of the globe a legislative body that would declare war upon anybody. In the second place, it is also true, because it is just this need of spiritual interpretation of the universe of the world of human life that is the missing link in the crusade for the final abolition of war.

Religion and Permanent Peace

What is it that has happened to treaties, agreements, compacts, so many times in the past? As we look back it seems as though the great World Conference for Arbitration which was held at Prague in 1899 was sufficient to make international accord and good will abiding—but it failed. What was it happened to those agreements which had been entered into by the great powers of Europe in the years before 1914? As one reads the text of them they seem to have been ample for every situation, but it failed. What was it that happened to the Locarno treaty? I remember being in Europe when that treaty was released and everywhere one moved for days and weeks after that there was a buoyant confidence that the struggle with war was over—but it failed in its highest purpose. What has happened to the Kellogg-Briand pact of 1928? Certainly there seemed nothing more to be desired when that was signed, sealed, acknowledged and delivered, but apparently it has failed in something of its high purpose. I venture to say that this lack of spiritual sanction which alone is based on religion has been the missing link. We had a good deal to say back a few years ago about a certain "scrap of paper," and at that time, of course, it was directed to one specific situation, but it very soon became just a political form, but nobody now will talk about that "scrap of paper" as being the most serious offense, for the truth is evident. A good many "scraps of paper" have been torn up and thrown away since 1914.

Some day when peace has been made secure and the world and the struggling old humanity has found its release, it will be on the basis of that of which the angels sang upon the birth of Christ—Peace on Earth, Good Will to Men.

O Heart

O HEART, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with flood-tides of Thy love;
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing with every human song,
And thus, through Thee, unite with all mankind.

MAURICE ROWNTREE.

Forefathers and Forth-farers

By H. H. Lumpkin

He went out, not knowing whither he went. Hebrews 11:8.

THE season of Thanksgiving has never appealed to me as a time for the glorification of national ambitions or national resources or national accomplishments. It did not so stand, so far as I know, in the annals of the nation, or in the spirit of its founders. For them it was a solemn time, a time of examination, and of seeking to discern the deeper things which they might be able to work out in their life and hopes.

So that as we today gather for this service of Thanksgiving, I want to ask you to try to study with me some of our fundamental affairs of life, especially in relation to our national life, and then ask ourselves as to what may be some of the hopes we may have and the desires to which we may aspire in the coming years. Now this does not mean that I do not want to stress the time of Thanksgiving, and the fact of Thanksgiving. We have much for which we may be thankful. But such times as Thanksgiving, the Fourth of July and other such national days, appeal to me in the light of times of examination, and of serious and solemn thought rather than of exuberant eagle-screaming and perfervid oratory, designed to show that our nation is the greatest on earth.

I believe that I am right in saying that the men and women who were our forefathers, either in the Virginia colony, or the later Massachusetts colony, possessed an adventurous spirit. There may have been and probably were other causes, but in order to follow the leading which brought them to the new land, they had to possess a spirit of high adventure. I have sometimes wondered what would have been the result, both at the time, and in the later history of our nation, if the Pilgrims, instead of landing in Massachusetts, had landed where they started out to land, in Virginia. I think both would have been different. Anyway, this point I want to bring out: That the spirit of adventure is the spirit of youth. No matter how many years a man may possess, if his heart still holds the spirit of adventure and romance, he is still young. And the same is true of a nation.

The Spirit of Daring

So, working out from that basis, and the belief that our forefathers of those early days possessed a real spirit of adventure, and of daring, I am asking you to think with me on the subject of Fore-fathers and Forth-farers. You will pardon, I am sure, the seeming pun, or play on words, for the sake of the thought which I am trying to embody in the subject. Because what I am seeking to work out is just the question whether we possess in any real degree the sort of spirit of daring which animated those who set sail over what were trackless seas, and to unknown lands, in order to fulfill their intensest hopes and desires.

In any great building, if certain structural weaknesses are evident, that building is unsafe to the degree to which these structural weaknesses appear. I should like first of all to indicate, in our examination of our common life, some of what would appear to be structural weaknesses in our body politic.

I would list, first of all, an indifference to life—to the fact of life. We have become callous and indifferent when men and women are hurtled out of this life into the next without a word of warning. We say, "Too bad," or "The officials of the law ought to do something about this fast driving," or else we pass it off with a laugh if we have grown as callous as some. But indifference to life is not a good or helpful sign in the life of the nation. It leads to unhealthy developments in our national life. Carelessness, indifference, and all the rest. In a window of one of the offices of this city, is a sign showing the number of accidental deaths and accidental injuries in this nation in a single year. The total is some ninety-eight thousand deaths and some ten million injuries. Now, putting aside entirely the question of dollars, such a situation is, to say the least, startling. "What's life? What does it matter? Here today and gone tomorrow," we begin to feel. And a reaction is felt all along the line, in all our activities.

Indifference to Law

Then, I would list indifference to law as among our structural weaknesses. Now, I am not referring to the Eighteenth amendment, except as listed along with all the rest. The fact remains, as has been pointed out by many of our leaders, civic and legal, that we have become a nation of law-breakers. We have become indifferent to the fact of law and pressure of law upon our lives. We have so worked things out that it becomes increasingly difficult in many of our states to secure convictions even for the most serious crimes. I believe it was President Hoover who pointed this out as one of our most serious failures, that there is a widespread disregard of and care for the law. Now, the object of a nation is not to build more laws. The object of a nation is so to build its citizenship that it will be superior to law—that we shall not need laws always threatening us, because we do not need them to make us realize and observe the rights of others. I read not long ago of the conditions uncovered in the great city of New York, where the disregard of certain aspects of the law had become so general that what were known, or are known, as rackets, were involved in almost every aspect of the city's life. A toll was being collected by these so-called racketeers, in practically every legitimate line of business, and men felt so inadequate, and so helpless in their grip, that they paid the racket rather than run the risk of being injured. The statement was made in the columns of one of the most trustworthy of the metropolitan dailies that there was not a load hauled from most of the railroad freight

stations which did not have to pay something in the form of protection, to prevent the load from being injured in some way. Such a situation, if it is true, is desperate.

Religious Indifference

Again, I would list too great indifference to religion as one of the structural weaknesses of this nation. As has been pointed out, from Washington on down to the present day in the history of the nation, morals without religion do not endure. They may abide in the hearts and minds of a few of those who are ethically and morally supreme, but for the average man and woman, they do not endure. Men and women must have the training, the development, the spiritual vision, which religion alone can give, to be able to see the things which are invisible, to be able to realize and know life's highest hopes. It was pointed out some weeks ago, by certain leaders of the British commonwealth, that a decadence in religious understanding and perception had marked also a decadence in the progress of the British people. I believe the same is true of our land. I intend later to show something of what we do accomplish in this way, but I do regard any definite decadence in religious understanding and feeling as definitely a structural weakness in our national and civic life.

Then, I cannot help but cite, as a structural weakness in our national life, any attempt to throttle or deny freedom of speech and freedom of the press in our land. Now, I am not talking about freedom to speak about inconsequential things. I mean freedom to speak about the things which really count, about the things which mean stress and strain, and often misunderstandings. I frankly say that when I read of meetings being broken up, and speeches forbidden and men being shut up for speaking freely, I tremble for the future of this our land. And yet, our forefathers laid down as a fundamental basis of our Constitution, in the very first amendment which was offered and accepted, that freedom of speech, absolute freedom of speech, should be of the fundamental law of the land. You recall those lines: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or of the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Freedom of Speech

To put it into plain terms, this is what I fear. The whole trend of history goes to show that when you try to suppress anything, if there is aught of worth in it, it simply makes men ready to die for it. When the Bible was first printed, it was made a capital offense to spread copies abroad. It was regarded as an exceedingly dangerous thing for men to have copies of the Holy Scriptures. Yet, that did not in any way deter those copies from being spread abroad. They went, in one way or another, over the whole of Europe and the British Isles. If you try to bandage down a tumor, so as to suppress it, what do you do? You either force the poison deeper into the system, or you make the tumor spread until it is almost impossible to cure it. The same is true of any attempt to suppress spoken opinions, whatever they may be. And whenever I see or hear of any such attempt, of whatever kind, I become immediately fearful of the results upon the future of our land. For, remember this: suppression almost immediately becomes oppression, and the child of oppression, brought forth in grief and pain, is revolution.

Institutions Not Sacrosanct

And somewhat closely tied up with this, is the apparent desire to regard our institutions as sacrosanct and untouchable. As a matter of fact, that is what

H. H. Lumpkin

our forefathers endeavored to avoid. For, in order to prevent the Constitution from becoming so sacred that it could not be touched, they provided for the calling of a constitutional convention, which could if it were felt necessary, abrogate this whole Constitution under which we live, and build another. They knew, in their wisdom, that no nation could continue to live, century after century, as a living nation, under a constitution moulded and built decades before, and so they made it possible not only to criticize and discuss the Constitution, but also to rebuild it entire if it became a necessity in the life of the nation. To regard, therefore, any institution—and I do not exempt religious institutions—as too sacred for criticism or for discussion, is to fail to realize the wisdom of the builders and forefathers of our nation.

Now then, having suggested to you some of the things which I regard as structural weaknesses in our national life today, I want now to suggest some of the

elements of strength which our nation possesses. But remember two things. These which I have suggested as structural weaknesses are not based on my own opinions, but on the opinions of the men who wrote these things into our Constitution and into the fundamental ideas on which our nation is based. Let me suggest this. When you go home, if you possess the so-called five-foot shelf of books—Dr. Eliot's five-foot shelf—look up American Historical Documents and read them over. They would make good Thanksgiving reading. Then read over the Constitution. Read Washington's first inaugural, and his farewell address as president. You will then see whereon I base these ideas.

In suggesting fundamental things of strength, I am not in any way seeking to develop a chauvinistic attitude toward them. I do believe we have as a nation tremendous potentialities. I believe also that in many ways we are failing to use them, and in many ways we are misusing them. But I also think and believe that there are some glorious things in our national life, which we ought to emphasize and seek to develop.

Square-Dealing on the Increase

One of these is the development of square dealing and open dealing in our business life. The old attitude used to be—if you find a sucker, skin him. And if you could sell by misrepresentation of goods, misrepresent them—the old attitude of "the public be damned." But such is not the case today. More and more, apparently, we are finding men and women stressing service as the basis for their business. They are realizing that it is good business, if nothing else, to have a satisfied customer, and that, as some firms put it, "Satisfied customers are our best advertisement." One of our most effective groups of business men have taken as their motto, "He profits best who serves most." Not in the sense of business profits, but in the sense of moral and spiritual gain to be derived from serving. I regard that development of the spirit of service as one of the outstanding things in our national life.

Then again, regardless of the vast welter of divorces which cloud our national calendar, I feel that there is much of beauty and power yet to commend in our national family life. One hears little of the families living in peace and concord and beauty. One hears much of the other. We need many more such families, and I do believe that, as men and women come into the understanding of what true mating may become, and also of the fact that ungoverned life does not result in the sincerest happiness and the deepest joy, there will be the building of many more families along the line of the deeper side of family joy. I see many indications today of such a reaction from a somewhat different attitude of the past few years.

Again, I see in certain developments which have come about in the last few years, a better and deeper understanding between employer and employees, and a deeper participation of employees in the conduct of the different businesses—something which holds promise of better things in the future. More and more, one hears of businesses in which employees are taking a part in handling and running them, and in gaining thereby a better understanding of the problems and needs of the business. Not so many months ago, a citizen of Philadelphia left a sum of some millions of dollars, in order to establish a foundation for the express purpose of promoting better understanding between employer and employees in this land. You know as well as I that we are dependent on the worker, whether in farm or city, for our daily life. You know, also, that where misunderstanding and strife take place, all of us suffer, not just the worker or employee. And anything which builds for the better understanding of all such men and women, builds for the future betterment of the life of the nation.

Philanthropy at Work

Another point which I would like to suggest is the establishment of the great foundations for the amelioration of human suffering, foundations which are world-wide in extent, and which carry their message of healing to almost every land under the sun. Just a few days ago I saw of the establishment of great hospitals for children, by American men, in European centers. Foundations for the study of cancer, tuberculosis, hookworm, yellow fever, and so on, are those which bless, not hurt, a world.

Then there are our educational institutions, which, regardless of the criticisms leveled against them by those who would have them more radical than they are, are yet doing a great work in this land. Granted that we need radical thinkers, and I believe we do, yet we would not want all of us to be radicals. It would be a sweet sort of world if that were the case. But we must realize this, that with the decrease in illiteracy, we are no longer dealing with serfs and oafs. Men and women who can read and write, and who know what the problems are by their reading and study, are not going to be content with the status quo. That is one tremendous reason why we need men and women who are "forth-farers" in our national life, who have vision, and who see clearly and fearlessly the needs of the nation. Tied up with this ought to be that education in the right of men and women to speak their minds. We do need that. We must have it, if our land is to be built on the foundations laid down by our forefathers.

Toward a City of God

I believe, too, that it is a hopeful sign in our land, that there are an increasing number of men and women who vote independently, and without regard to political party. You may recall that Washington warned against the danger inherent in political parties. Each year, it seems to me, we see a larger number thinking and voting with entire disregard of the parties involved. All over the nation there seems to be a growing number of persons who cannot be cajoled by political leaders, but who insist on thinking of the man and the measure, rather than of the party with which he or she may be affiliated. I do feel that such represents a real development toward strength in the life of the nation.

I spoke a while ago of the fact of a deeper need for

religion in our land, and also of the fact that we have to list as a structural weakness too great indifference to religion. But that is not all of the story. There are elements of great hope in our religious life and development which may mean much in the future years. One of these hopeful elements is that religion is gaining a deeper social insight; the consciousness of the value of man in his whole being; that the New Jerusalem should be a city of *today*. Another element of abiding value is the deeper spirit of worship which is coming into being. A sense of the sort of approach which Otto so well describes in his "Idea of the Holy." And for another element, I should list a more sympathetic cooperation between the forces of science and the forces of religion. Whether religious leaders are growing more scientific, or scientific leaders are growing more religious, matters little. The results will show for themselves. Religion has much to learn from science, but it can also teach much to scientific-minded men. The influence of such men as Eddington, Millikan and Jeans is certainly not negligible in the religious field. The need of the day is for a sane, wholesome religion, without bigotry and fanaticism, not discounting the values of the past, but ready to walk fearlessly into whatever avenues the spirit of truth may lead.

Daring Greatly

The big question, then, is: Can we, as our forefathers were, become forth-farers in and for the life of the nation? They dared greatly—so greatly that in those earlier days they left home and comforts and relatives, and went out, verily "not knowing whither they went." They dared greatly in later days, setting up what Washington frankly called an experiment, such an one as nations and peoples of the old world did not believe would succeed. But they dared. They built, believing they had visioned a new thing which would succeed, and they dared it for the sake of men. They were indeed forth-farers, for they did a new thing in the life of the world.

Ours is a great nation—great in resources, great in historical achievement, great in potential power. Can we, who are today the citizens of this great land, can we and our leaders, vision as greatly as did our forefathers of old, and become in truth and in deed forth-farers—leaders in the advance of the world, pioneers in the progress of humanity, guides to all that may be best for the sons of men? I pray our God that we may.

Peace

O BROTHER, lift a cry, a long world-cry
Sounding from sky to sky—
The cry of one great word,
Peace, peace, the world-will clamoring to be heard—
A cry to break the ancient battle-ban,
To end it in the sacred name of Man!

EDWIN MARKHAM.

"The Road Back"

BY DAVID A. MACLENNAN

A FEW months ago a sequel to "All Quiet on the Western Front" was published with the title, "The Road Back." A greater novel than its predecessor, it will enhance the literary reputation of its author. Erich Maria Remarque has contributed in this book a shattering indictment of war and war-makers. One could wish for less coarseness in speech without wishing to lessen the realism of the portrayals made. Such devastating realism as the theme supplies needs little embellishment from the vocabulary of dehumanized men. Albeit, the tale has a sense of the tragic in life without which a man or a nation cannot be stabbed awake to the sheer folly and colossal sin of organized violence. It is a story of a carmine-stained road. Always it is "The Road Back," and always the ache of futility throbs in the phrase, for it is "The Road Back"—where? Back to a life of disenchantment; back to a fatherland which seems to have betrayed its own sons, back to despair or the dull plodding of a weary, hopeless, interminable trail winding its tortuous way, God alone knows whither.

In the court-room scene, where Ernst and his comrades of the lost years seek to save the life of their maddened friend now on trial for murder, there is a denunciation of the court which has a far wider application. In a moment of fierce resentment, Willy cries:

> You should have come to our help!—But no, you left us alone in that worst time of all, when we had to find a road back again. You should have proclaimed it from every pulpit; you should have told us so when we were demobilized, again and again you should have said to us: "We have all grievously erred. We have all to find the road back again. Have patience!" You should have shown us what life is! You should have taught us to live again! But no, you left us to stew in our juice! You left us to go to the dogs! You should have taught us to believe again, in kindliness, in order, in culture, in love! But instead you started again to falsify, to lie, to stir up more hatred and to enforce your damned laws. One of us has gone under already! And there stands the second.

To be sure, "all the anger, the bitterness, the disillusionment," did seethe up and boil over in that speech, but something more remains; a cry which the Church of Christ must heed and to which it must make adequate response. It is the cry not only of a platoon lost in the despair of "the Peace," but of an entire generation, a world distraught and bewildered, wistful for something it fears too good to be true, and which disciples of the Christ ought to know is too good not to be true. During the last visit of the Scottish comedian, Sir Harry Lauder, to the city of Manchester, England, he spent an evening with a boyhood friend, now a distinguished British preacher. As they sat by the fire, Lauder said: "We are both getting older, and I sup-

pose our views on life are sober and settled by now. My only bairn was killed in the war. I have had my moments of bitterness and desolation. I have been at the point when a man does one of three things—he becomes desperate, or takes to drink, or turns to God. John, I have had to turn to God, the God we learnt about when we were lads together. Let's kneel down and pray as we used to do in the Auld Kirk." And, comments the "Christian World," reporting the inci-

David A. MacLennan

dent, they did. That is taking the Road Back and Up. We must teach our hectic world to believe again in kindliness, in order, in culture, in love, which is simply another way of saying that we must teach ourselves to believe victoriously in the God and Father of our Lord Jesus Christ.

"The Road Back"—evidently we have not lost the symbolism of the road, which from Homer to Bunyan and Masefield typifies our human pilgrimage. To be sure, in the hey-day of this century's vaunted progress, "surrounded by whirling machines, congested in big towns, seeing on all sides the material symbols of his mastery of nature, the modern man did lose the vital sense of being a stranger and pilgrim on the earth . . . in his thought and purpose, an earth-centered creature." But we have lived a generation in half a decade and there is evidence abroad in our western world that man is preparing for a spiritual pilgrimage the exact nature of which no one can predict.

Long ago, the writer of the thirty-fifth chapter of Isaiah knew of this ineradicable instinct for the open road. Condemned to be a spiritual vagabond, he knew that man in his most lucid moments would seek that city beyond the rim of the sky, "built to music, and so never built, and so forever built." Under the inspiration of one of that City's roadmakers, let us think together of that Road Back and On and Up.

A stainless highroad shall appear,
  Its name "The Sacred Way";
No soul unclean shall tread it,
  No impious foot shall o'er it stray;
No lions shall ever haunt it,
  No wild beast shall leap on it;
But on it the redeemed shall walk,
  Those whom the Eternal has set free;
They come home to Sion singing,
  Crowned with an unending joy;
Joy and gladness overtake them,
  Sorrow and sighs forsake them.

Four great notes of the music of the road are struck as this poetic wayfarer describes the King's Highway that leads away from disenchantment and the city of dreadful night.

I

First, it shall be unmistakably plain. As the familiar version renders it, "The wayfaring man, yea fools, shall not err therein." The footpaths to peace and to holy war against the enemies of light and right are plainly marked. If only experienced travelers could find the way, who would journey? As on our national highways, so on this other route, road markers are posted for the observant, so that a wayfaring man, even a fool, may not mistake wherein destination is concerned. It is the way of simple goodness, of faith, and love, and hope; it is as simple as the old direction, "Turn to the right and go straight ahead." It is a road worn by many feet, and they have left vivid records of their own journeyings, of streams forded and mountains scaled. It is a plain way, marked by the feet of those who in every generation glimpsed "a vision to seek, a beckoning peak, a farness that never would fail." Of infinitely greater value for timid pilgrims is the knowledge that this old human-divine road knew the blessed feet of One who went that way to the very end and beyond, who knows the way and who is the way. "And whither I go, ye know, and the way ye know." So he said to his companions as he was about to cry them godspeed to the next milestone and beyond. Confused by tangled paths, it is literally redemption of the lost when, as Schweitzer said, "He comes to us and speaks to us the same word, Follow thou me! and sets us tasks which he has to fulfill for our time."

II

Not only is it a plain way, but it is something more; it is a safe way. In Remarque's tragic story, when Ernst realizes that peace has come, he experiences the fear created by the eclipse of the familiar by the strange. "Sudden panic, and I look around—there behind me on the stretchers my comrades are now lying, and still they call. It is peace, yet they must die. . . . And I am conscious of the nameless sadness of time that runs and runs on and changes and when a man

returns he shall find nothing again." That road back is one of fear and foreboding. The way of vital religion, says our guide, is one of security. Not that religion promises a nest instead of an arena, a dug-out in lieu of a battle-field. Nowhere is the Bible more authentic in its realism than in its stark portrayal of the vicissitudes which attend some of its saints. Nowhere is its progressive revelation more evident than where it passes from a primitive and naive belief that the good always prosper to a frank confession of the mystery of suffering. And in the New Testament ever there is a cross athwart the path of the disciple. Our Lord never hid his scars to win a follower, nor did he promise an immunity bath to a disciple. "Life is not a May-game but a battle and a march," warned Thomas Carlyle; "a warfare with principalities and powers. No idle promenade through fragrant orange groves and flowery spaces, waited on by coral muses and the rosy hours; it is a stern pilgrimage through the rough, burning, sandy solitudes, through regions of thick-ribbed ice." So it is, a colossal adventure demanding all the courage of man. But it is a secure way, insists the guide. He will give strength to the weary who seek the highest, and courage to the faint. How a phobia-possessed, fear-obsessed generation needs the prophylactic of this gospel! "I will fear no evil"—not because life is a sheltered, cushioned affair, but because out on the highroad with the wind in my face and unknown hazards ahead, "Thou art with me."

You will recall from that immortal odyssey of Bunyan, how Christian was nearing the Palace Beautiful and was dismayed to find the entrance guarded by two fierce lions. Their roaring so terrified him that he started back and would have fled. Watchful, the porter, bade him go boldly forward, keeping in the middle of the narrow path, and when Christian did so he found that the lions were chained and could not reach him. We have made similar blunders; terrified by the roaring of chained lions, we have fled in fear. Live at your best for the sake of others, commit your way unto him, and you will come off any path more than conqueror!

III

Towards the end of his story, Remarque comes to ponder the actual road back from the fever of the post-war years.

> It will not be the consummation of which we dreamed in our youth and that we expected after the years out there. It will be a road like other roads, with stones and good stretches, with places torn up, with villages and fields—a road of toil. Perhaps sometimes I shall find someone to go with me a stage of the journey—for all of it, probably no one.

"For all of it, probably no one." Strange paradox of our crowded modernity, that a deep and utter loneliness besets so many of our fellow-souls! To which Isaiah responds by reminding us that the royal way of true religion is a way of companionship.

> On it the redeemed shall walk,
> Those whom the Eternal has set free.

Religion may be what a man does with his solitariness, but it must not end there. Long ago, Wesley declared that the New Testament knows nothing of solitary religion, by which he must have meant a kind of individualistic piety which ignored social obligation and service, is incompatible with true Christianity. If a man becomes a comrade of Jesus he will be led into a glorious company of saints, apostles and martyrs, and the drabs from the alley-ways, and the underprivileged of God's human family as well.

Indeed, if you wish to make sure of meeting the Lord of all good life, you will meet him where human need is greatest and human woe is deepest.

> "I worked for men," my Lord will say
> When we meet at the end of the King's Highway.
> "I walked with the beggar along the road,
> I kissed the bondsman stung by the goad,
> I bore my half of the porter's load.
> And what did you?" my Lord will say,
> "As you traveled along the King's Highway?"
>
> "I made life sweet," my Lord will say,
> When we meet at the end of the King's Highway,
> "I smoothed the path where the thorns annoy,
> I gave the mother back her boy,
> I mended the children's broken toy.
> And what did you?" my Lord will say,
> As you traveled along the King's Highway?"
>
> "I showed men God," my Lord will say,
> As I traveled along the King's Highway.
> "I eased the sister's troubled mind,
> I helped the blighted to be resigned;
> I showed the skies to souls grown blind.
> And what did you?" my Lord will say,
> When we meet at the end of the King's Highway.

The Road Back to God is a road replete with service, and a man cannot serve another without finding a brother. Moreover, this companionship is the most inclusive of which the world has record. It includes those shining ones whose life in God's nearer and clearer presence we affirm when we lift our hearts with our voices in doxology and sing "Praise Him above, ye heavenly host!" There is a daylight spiritualism as far removed from the other kind as the sun-swept heath is from the cave of Endor. Some of us play the game more gallantly because of a quiet sense of the unseen "gallery." It is a goodly fellowship into which we enter as we walk the Road of the Loving Heart. "On it the redeemed shall walk, those whom the Eternal has set free."

IV

Not only is it a way plainly marked, a path of inward security, a road of companionship in service, but it leads home. Humanity has struck its tents, in these recent months far more truly and significantly than when General Smuts observed the changing scene uttered his well-known observation. We are condemned to an onward movement is so many departments of life and thought that to many bewildered minds it would seem that we have emulated the example of one of Stephen Leacock's heroes who mounted

his horse and rode off in all directions. But if, at long last, we do arrive at humanity's true homeland, the rigors of the march will fade in the joys of attaining the destination. "They shall come home . . . singing!" exults the seer. He envisaged the future of Israel, in a picture woven on the looms of hope. Israel would come home, home meant the temple and the temple meant God. The devout Jew's prayers were throbbing with the nostalgia of an exiled race. As Sir George Adam Smith wrote so beautifully, his "prayers trail like wounded animals to the feet of their master and look in his eyes with large eyes of pain." And he will never let us down, affirms this pilgrim. "We shall come home to Sion singing, crowned with an unending joy."

For many who are nearing that "awfully great adventure," this haunting word will whisper of ineffable things in the life-beyond-life. May it uncover the "power of an endless life."

For most of us it should speak of that home of the soul which is God. To journey on the Pilgrim Road of faith is to possess the secret of being younger tomorrow than we are today, since each day's passing brings us nearer the source of life. The gospel alone can make a disillusioned world glad with a new courage and a nameless joy, for it enables a man to come home to himself, his highest self, and so home to his Father and Friend. Some of you lonely, beaten, baffled travelers have missed the way. To live in one's true home while one journeys and battles on—that were highest wisdom, and noblest religion.

You who have had Ralph Connor's stories on your book-shelves these many years will think of that scene in "The Sky Pilot," where the lad from a Christian home of whom more might have been made, comes near to the little white gate we call death. In the last tender ritual of friendship, the letter from his mother is read. You will not soon forget the closing words: "And oh, if ever your heart turns home again, remember the door is aye open, and it's joy you'll bring with you to us all." O Christ of the Pilgrim Road, we stand at a cross-roads in the midst of a tremendous generation. We look up at the one guide-post which we may trust, and we behold a cross. Even while we gaze we hear an Infinite Love tenderly whispering: "If ever your heart turns home again, the door is aye open, and it's joy you'll bring with you to us all." Amen.

It Shall Not Be Again!

WHO goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!

Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!

THOMAS CURTIS CLARK.

What Next in Religion?

By EDWARD ARCHIBALD THOMPSON

Art thou he that should come? or look we for another? Luke 7:19.

JOHN was a great soul. He represented the stern and the severe in religion. As he languished in prison, he began to doubt. Jesus was not thundering denunciation at these enemies of righteousness. He was trying to win them with love. This was not John's method, so he sends messengers to ask if, after all, this Christianity is valid. "Art thou he that should come?"

Jesus does not argue. He simply answers: "Go tell John what things ye have seen and heard; how the blind see, the lame walk, to the poor the gospel is preached."

Every age has challenged Christianity and its validity is strongly questioned today. It is questioned by some who are insincere and flippant, cynical and destructive, and by some who are unintelligent concerning the facts of modern religious thought and movements. However, it is questioned by others who are sincere and who are brokenhearted because they have lost the simple faith of their childhood, and they have not been able to find an adequate answer to the yearnings of their souls.

Still others challenge Christianity by utter indifference not only to organized religion, but to the ideals and spirit of Jesus. They are concerned largely with things, with that which they think will bring personal satisfaction and pleasure. They are not their "brothers' keepers."

What then is the difficulty? I believe it comes largely from the fact that we must depend upon frail human beings both to interpret and to apply the teachings of Jesus. And what a mess we often make of it!

A Way to Happiness

There are those who call themselves Christians. They proclaim Christianity as the way to happiness. They are members of the church. They attend its services and contribute to its support. They are respectable citizens. They desire to participate in the results or the advantages of organized religion, but do as little toward its progress as is considered to be decent. Their tendency is to make devotion to the ideal a substitute for the realization of it. They make something of a compromise between their ideal and their way of life. They are lukewarm, smug, complacent.

At the other extreme we meet a fanatical interpretation of religion. Those who believe in this method, see the utter folly of complacency. They say that this is not real Christianity, and they endeavor literally to inject first century methods and modes into twentieth

century living. They separate religion from life. They do not make it vital and real.

Then there is another group that we might well call the "watch-dogs" of religion. They are more concerned about the attendance at Sunday evening services and mid-week meetings than they are about their lonely neighbors, who need a brotherly word and the hand of Christian fellowship. They are more concerned about the type of parties that our young people hold in connection with their social functions than they are about the ideals and visions for service that these young people are developing. They are especially anxious that young people of twenty should desire the same kind of social life, especially about the church, that their elders of sixty or seventy enjoy. They are negative. Their religion is taboo.

There are still other groups who quibble over details. They argue about non-essentials. They cause divisions among Christians. They prevent the church of Christ from presenting a solid front. They cause confusion.

Yes, we are ashamed of much that goes on in the name of the religion of Jesus, but we must not forget that frail man with his weakness, narrowness and prejudice is doing the work. Therein lies our greatest difficulty.

Jesus' Religion the Key

What next, then, in religion? Stephen Trame, the hero in Israel Zangwill's "The Next Religion," felt himself hampered by the bigotry, narrowness and vicious experiences that he encountered in organized religion. He left the church. He became a religious outcast. He finally wrote a book on "The Next Religion" and was able to erect a temple and organize this new thought. But when it was all completed it was found to be nothing more or less than the religion of Jesus. It was the old gospel of good will freed from the shackles of bigotry, superstition and smugness which have often grown up around it. It was really taking Jesus in earnest.

Much that has been carried on in the name of religion has been perfunctory and uninteresting. It lacks vitality. The next great prophet, leader or disciple will be he who can apply the gospel of Jesus to every phase of life in such a vital way that he who runs may read, and be able to apply it to every-day living. Mahatma Gandhi of India and Toyohiko Kagawa of Japan are outstanding and shining examples of this very thing.

The spirit of religion must touch and control every phase of life's activities. Industry must feel its guiding hand. The world is torn asunder today. Men are hungry and poverty stricken in a country where there is plenty of both food and money. We have not kept pace with our machine age. Our adjustments have been far from adequate. Our emphasis in industry has not been upon man but upon production and profit. I believe that Jesus would say about industry today what he said about the Sabbath nineteen hundred years ago: "Industry was made for man and not man for industry."

Not long ago I read that a large industrial firm in our country had discharged practically all of its employees who were over forty-five years of age. This was done at a time when it meant disaster to many a family. In a brief time this same firm employed a large group of young men under thirty to take the places of those who had been discharged. This, of course, will mean larger profits, but what about the men who have given the best years of their lives to this business and

Edward Archibald Thompson

are now in want? When there are enough men in this country, who have nothing to lose, I shudder to think what may happen. This selfish attitude will not solve our problems.

Religion Applied to Industry

However, there are many notable exceptions to this principle in industry today. Just last January it was my privilege to attend the annual dinner given by one of the largest firms in Pasadena to its employees. A majority, I think, of the men in that concern have been with it for at least twenty years. The president told me frankly that he intended to keep these men on the pay roll "as long as they can do their work and as long as the firm can carry the full staff." Other examples of the same type of thing can be found in almost every part of the country.

Our industrial problems will never be solved as long as capital reduces wages and discharges its faithful but older men when it is in control, or as long as labor soldiers on the job and curtails production when it is in power. Peace can come only by the full realization of brotherly cooperation, when all concerned in any particular factory or business will have an interest in

its progress and its profits. The Golden Rule will work in industry if we are unselfish enough to give it a fair chance.

The world is staggering under the burdens of past wars and of preparation for future conflicts. Nations are driven by fears and distrust to add to their burdens, which are already beyond all reason. It is time for the church and Christians to speak out for peace as we have never dreamed of doing before.

Unless the next disarmament conference really accomplishes something, the world is far from recovering from its present depression. Our representatives, and those from other nations must go prepared to face the situation squarely and not merely to vie with each other for advantageous rulings.

The liquor traffic and social evils cannot be permanently settled by regulation, although regulation is necessary as a preliminary step. Its results are considered to be advantageous. Nevertheless, it will be only when men, realizing that alcohol deadens the brain, kills efficiency and destroys character, are willing to forego any desire to satisfy their own personal tastes in order that a weaker brother may not fall and that youth may have a more wholesome environment for their development.

Jesus Not a Formalist

We have been too formal, too perfunctory and too impractical in our application of the gospel of Jesus. He himself came squarely against this formal, legalistic, impractical type of religionist. He did not argue about their forms, but he firmly insisted that they did not go far enough. "Ye have heard that it hath been said, but I say unto you," was his answer.

The religion of Jesus allows no place for complacency. I cannot be free as long as my fellowmen are falsely imprisoned or as long as they are there because of an environment that I can help to improve. I cannot be joyously thankful for the blessings of this life as long as others are hungry. I cannot be complacent in my religion as long as men are groping unsuccessfully for the Light of Life.

No one can catch the real spirit of Jesus without getting into action for good. Dr. Grenfell might well have been serving the rich dowagers of London. In so doing he might be rendering valuable service and at the same time enjoying a life of comparative ease and comfort. When he saw the needs of the Labrador he forgot himself in the needs of suffering humanity. He typifies vital Christianity. Some years ago I stood alone with the great Labrador doctor on a bluff high above the Mississippi river when it was at high water mark and on a rampage. He remarked: "How mighty and how powerful it is. It makes you want all the more to master it, harness its power and control it for the good of man." This sentence furnishes a key to his life. His great purpose is to make all things minister to the highest good of man. Few men have gone as far as he in interpreting the spirit of Jesus to the world.

We are challenged today to take this gospel in earnest. This is indeed the next step in religion.

OR'S PAGE

reaching its zenith in Chicago's outstanding Congregational church—at Oak Park—he came to the presidency of Chicago Theological seminary. This book is like a spiritual photograph of the man. Its chapters are rich with noble argument, apt illustration, clear vision, and some of the most pertinent selections of quotable poetry that I have come upon. I thank Dr. Palmer for opening up these "paths" to the presence of God and hope that many of my readers will decide to walk with him through Nature, through Science, through Humanity, through Worship and through Jesus into the very presence of the Father.

A Thought for the Month

CHRISTIAN experience should by this time have taught us that the obverse side of adversity is usually a blessing. Our Lord's beatitudes were based upon this principle. He touched poverty, bereavement, humble circumstance, even per-

Thanksgiving

FOR all things, beautiful, and good, and true;
For things that seemed not good yet turned to good;
For all the sweet compulsions of Thy will
That chastened, tried, and wrought us to Thy shape;
For things unnumbered that we take of right,
And value only when they are withheld;
For light and air; sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of the worker in the work;
For hearts to apprehend Thee everywhere—
We thank Thee, Lord.

JOHN OXENHAM.

Harvest Song

THE sun at the morn
Is a trumpet of fire;
Shorn is the corn
And the hay's in the byre.
Sleek are the kine
And the steeds in the stall,
Though the winds whine
There is largess for all.

So to the One
Who is Shaper of Days
Let there be none
Who is chary of praise!—
Praise for the soil
Which He gave us to reap,
And, after toil,
For the solace of sleep!

CLINTON SCOLLARD.

century living. They separate religion from life. They do not make it vital and real.

Then there is another group that we might well call the "watch-dogs" of religion. They are more concerned about the attendance at Sunday evening services and mid-week meetings than they are about their lonely neighbors, who need a brotherly word and the hand of Christian fellowship. They are more concerned about the type of parties that our young people hold in connection with their social functions than they are about the ideals and visions for service that these young people are developing. They are especially anxious that young people of twenty should desire the same kind of social life, especially about the church, that their elders of sixty or seventy enjoy. They are negative. Their religion is taboo.

There are still other groups who quibble over details. They argue about non-essentials. They cause divisions among Christians. They prevent the church of Christ from presenting a solid front. They cause confusion.

Yes, we are ashamed of much that goes on in the name of the religion of Jesus, but we must not forget that frail man with his weakness, narrowness and prejudice is doing the work. Therein lies our greatest

lished in this issue was preached in October before the great Sunday Evening club in Chicago.

Before coming to Wisconsin—where he has been rector of Grace Episcopal church, Madison, since 1920—Rev. H. H. Lumpkin served for five years in the diocese of South Carolina and five years in the missionary jurisdiction of Alaska, at Fairbanks. While he was in Alaska, he was editor of the Alaskan Churchman—certainly one of the "farthest north" church magazines in the world. Dr. Lumpkin received his education at the University of South Carolina, and has degrees also from the University of the South, at Sewanee, and the University of Wisconsin. He has specialized in sociology and philosophy. He is chairman of the department of social service in his diocese, and is a member of the National Council of the Brotherhood of St. Andrew.

Rev. David A. MacLennan *has the distinction* of being one of the youngest ministers in a Canadian city church: for the past two years he has been minister of Emmanuel church, United Church of Canada, of Montreal. He was educated at the University of Manitoba and Manitoba theological college. Later, while doing graduate work in Harvard, Dr. MacLennan ministered to Hyde Park Presbyterian church, Boston; and for a time he was pastor at Faith Presbyterian church, Baltimore.

During the world war Rev. Edward Archibald Thompson enlisted in the National war work council of the Y. M. C. A., and served at Fort Douglas, Utah, and at Riverside, Cal. At the close of the war, he received a call to First Congregational church, Quincy, Ill., and from there went to LaGrange, Ill., where he made a reputation for himself by his community service in many fields. He has been minister of First Congregational church, Pasadena, Cal., since 1929. Dr. Thompson has a B. D. from Yale, and spent a year in post-graduate study at Edinburg university, Scotland.

Rev. Samuel H. Miller *is minister at* Calvary Baptist church, Clifton, N. J.

TITLES *and* TEXTS

What Pulpit Readers are Preaching About

A. P. Johnson, Bethlehem Evangelical, Oswego, Ill. "More Man Not More Men." Jer. 5:1—"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man."

Frederick H. Buchholtz, Westminster Presbyterian, Lyndhurst, N. J. "Myth, Man or Master?" Matt. 16:18—"But who say ye that I am?"

C. O. Dufford, Holy Trinity Lutheran, Sharon, Pa. "To Have or to Be?" Matt. 6:24—"Ye cannot serve God and Mammon."

Charles W. Havice, Methodist, West Abington, Mass. "The Pluck of Patience." Eph. 6:13—"And having done all, to stand."

J. Richard Spann, St. Paul Methodist, Abilene, Tex. "Secure Securities." 2 Sam. 22:2, 3—"The Lord is my rock and fortress, my shield, and the horn of my salvation, my high tower and my refuge."

Arno H. Wallschlaeger, Methodist, Bay City, Mich. "Enduring Values." Prov. 11:18—"It is not real what a bad man gains, but goodness yields a lasting profit." (Moffatt.)

Edgar DeWitt Jones, Central Woodward Christian, Detroit. "The Christ of the Pulpit Steps." Matt. 10:32—"Whoever, therefore, shall confess me before men, him will I confess also before my father who is in heaven."

Joseph Fort Newton, St. James Episcopal, Philadelphia. "Creating Peace." Matt. 5:9—"Blessed are the peacemakers, for they shall be ranked sons of God."

J. Callaway Robertson, Barton Heights Methodist, Richmond, Va. "Indestructible Foundations." 2 Timothy 2:19—"The solid foundation laid by God remains." (Moffatt.)

Logan A. Snyder, First Presbyterian, Clinton, Ill. "Things." Luke 12:15—"For a man's life consisteth not in the abundance of the things which he possesseth."

Clarence W. Kemper, Baptist Temple, Charlestown, W. Va. "Hitch Your Wagon to a Star." Gen. 37:19—"Behold this dreamer."

Gordon A. Riegler, Trinity Congregational Church, Chicago. "Nicæa or Calvary." Jos. 24:15—"Choose you this day."

FOR YOUR SERMON TITLE AND TEXT
(Mail to The Christian Century Pulpit)

.....
Title of sermon

.....
Text used (Write out the text)

.....
Name of minister

.....

.....
Name of church

.....
Address

The Editor's Page

The Event of the Month

HARDLY less important than the serious flare-up in Manchuria between Japan and China is the decision of the League of Nations and the government of the United States to do something about and to do it *together*. President Hoover's course will meet the approval of all that portion of American public opinion which has any sense of our nation's responsibility to bear its share in keeping the peace of the world. All the criticisms of certain senators and newspapers directed at the President for appointing a representative to sit in the council of the league at Geneva will be treated as querulous, captious and petty. The league is there: why not utilize it? To do so involves no commitment at all as to our ultimate membership. That is a matter which the American people can handle if and when it comes up. Mr. Hoover has risen to new heights in the estimation of his countrymen by his clear grasp of America's responsibility under the Kellogg pact and his courage in breaking the silly fear that because the United States may not wish to join the league, it therefore must not touch it. As these words are written the dispatches indicate that definite hope is now held for a solution of the Japan-China trouble by the united pressure of the nations acting under the Kellogg pact.

U. S. and League for World Peace

The Book of the Month

PATHS TO THE PRESENCE OF GOD. *By Albert W. Palmer. Pilgrim Press, Boston,* $1.00.

I RECOMMEND this book for this month because it is a little book, an inexpensive book, and has kindled in my heart lovelier thoughts than have been awakened there by anything I have read in a long time. Little—only 104 pages. Inexpensive—one dollar, quite a consideration just now! Kindling—sermons seemed to leap right out of the thick bushes of my mind and I wanted to get into a pulpit at once and preach them! Dr. Palmer's genius as a preacher might be characterized as a combination of two insights—the intellectual and the pastoral. He is aware of the vital and crucial issues which modern men and women confront. He has come to grips with these issues himself by wide reading, thorough study and long meditation. He boldly brings these issues into his sermons. Yet he does not treat them as bare intellectual questions, but as spiritual problems. He does not seem to be dealing with problems at all, but with persons. His touch is gentle, fine, sensitive. His purpose in preaching is almost identical with his purpose in making a pastoral call. His business in both functions is the cure of souls. From a wide pastoral ministry, reaching its zenith in Chicago's outstanding Congregational church—at Oak Park—he came to the presidency of Chicago Theological seminary. This book is like a spiritual photograph of the man. Its chapters are rich with noble argument, apt illustration, clear vision, and some of the most pertinent selections of quotable poetry that I have come upon. I thank Dr. Palmer for opening up these "paths" to the presence of God and hope that many of my readers will decide to walk with him through Nature, through Science, through Humanity, through Worship and through Jesus into the very presence of the Father.

A Thought for the Month

CHRISTIAN experience should by this time have taught us that the obverse side of adversity is usually a blessing. Our Lord's beatitudes were based upon this principle. He touched poverty, bereavement, humble circumstance, even persecution, and called them blessings. That was because he turned them over and looked at their obverse side. I wonder if he would not treat the present depression much like that! Do you suppose that, if he were here, he would coin a beatitude out of the depression? I am sure that he would. By that I do not mean that he would offer any beatitude as a substitute for the bread and shelter of which millions stand in need. Nor would he be indifferent to the efforts of statesmen and experts to solve the vast problem. Quite the contrary. I think he would wish to sit in their councils and help them remake the economic system under whose operation the goods of this world have been so unjustly distributed that now they are not being distributed at all. But I cannot help thinking that he would find time to go apart with some of us who cared to follow him, and that he would talk to us very intimately and personally. Would he not say, Blessed are ye that have lost your possessions, for they were coming to possess you! Blessed are ye that must now labor for bread, for ye were becoming wastrels of that upon which ye bestowed no labor! Blessed are ye that have lost the sense of economic security, for ye now have a fellow-feeling for the multitude of your brothers who always live in dread of tomorrow! Blessed are ye, for your eyes have been opened to the inequity of an economic system whose motive is to make profit rather than to supply needs; verily ye may now have grace to do something about it! Rejoice and be exceeding glad, for ye now know that man cannot live by prosperity alone, but by every word that proceedeth out of the mouth of God!

Beatitudes and the Depression

Charles Clayton Morrison

Beginning the Third Year

LAST MONTH The Christian Century Pulpit began its third year. During its brief history the Pulpit has made a name for itself as the Preacher's Right Hand Helper. Each year it has given its readers 80 sermons by the "stars" of the pulpit firmament, and by able preachers in quieter pastorates. It is widely recognized as a reliable *cross-section of American preaching.* And at the same time, it has made of itself a "Who's Who of American Preachers." What a wide acquaintance among ministers these two years have afforded Pulpit readers!

HERE is what leaders are saying of the Pulpit:

John Timothy Stone: "The Pulpit is performing a splendid task in bringing contemporary preaching to our attention in such a practical way."

Albert W. Beaven: "This magazine is taking the literary and theological pulse of the American pulpit."

Charles R. Brown: "It is stimulating to young preachers—and to old chaps like myself!"

James I. Vance: "I meet the magazine on every hand; it is a positive contribution to ministerial journalism."

The New Practical Problems Department

DO NOT OVERLOOK THE FACT that, beginning with the January issue the Pulpit will inaugurate a new feature—a Practical Church Problem Department. Each month some one problem will be treated—the Sunday evening service, church finance, putting the laymen to work, the church school, membership increase—and each article, treating one problem, will be written by *a man who knows.* Already several leaders who have achieved notable success are preparing articles for this genuine SERVICE department.

Do not miss the first issue containing this new department—Do not let your subscription lapse!

[In the meantime, tell us what church problem YOU would like to have treated.]

This Year's Best Offer to the Minister—

The Christian Century
***Undenominational Weekly* ($4.00)**

AND

The Christian Century Pulpit
***The Minister's Professional Magazine* ($2.00)**

COMBINED—
for $4.00

Combination Subscription Order Coupon

THE CHRISTIAN CENTURY PULPIT,
440 So. Dearborn St., Chicago, Ill.

Gentlemen:

Please enter my name as a subscriber to The Christian Century and The Christian Century Pulpit for one year. For my convenience will you please see that both subscriptions start at the same time?

☐ I enclose $4.00 herewith.

☐ I will remit $4.00 on receipt of bill.

My name—Rev.....

Address .....